

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISSIONARY.

FOREIGN MISSIONS.

The last number of the Missionary Herald contains a general summary of the doings of the American Board since its first establishment, from which we collect the following facts:

The whole amount of disposable receipts for 20 years has been \$910,196.04

Expenditures, 915,758.91

Permanent Fund, 45,126.75

The ordained missionaries connected with the Board are actively employed in the following countries:

Around the Mediterranean, 11

Asia, 23

South America and the Pacific, 18

North American Indians, 33

The whole number of native converts admitted to the Mission Churches has been 1,292

This brief survey is concluded by the following

GENERAL SUMMARY AND REMARKS.

This brief survey furnishes an answer in part to the question, *What has been effected by the Board during the twenty years which have elapsed?* In a number of countries covered with the deep darkness of paganism, or blest with only the dim twilight of the Gospel, Christian missions have been established. To these countries, eighty-five ministers of Christ have been sent by the Board, during the twenty years of its existence. Thirteen of these have died in the service, and fifty-nine are still in the field. There are also at the present time, forty-five lay assistants, thirty-five unmarried female helpers, and nine-five married females, wives of the missionaries and assistant missionaries. The whole number of laborers in foreign service, male and female, who have been sent from this country, and are now living in connection with the Board, is two hundred and thirty-four.

Valuable printing establishments have been set up in three of the missions, widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 37,000,000. The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board; and the several works were al-

most all composed or translated by persons connected with that institution.

In schools established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners;* and not less than 70,000 persons either belong to these schools or have enjoyed their advantages. One fourth part if not one third of the population of the Sandwich Islands, is now receiving instruction in the mission schools.

Look then, at the laborers, at the printing, at the school instruction, at the whole array of means and influence. It is nothing, indeed, compared with the necessities and claims of the heathen world. It is nothing in comparison of what might have been done, and ought to have been done, by the thousands of churches represented by the Board. In that point of view, every friend of the Lord Jesus, and of the world for which he died, will look on with grief and confusion of face. *O how much more* must be attempted and done, the next twenty years!—Yet there is another point of view, from whence we must look with gratitude to God. How many thousands of sermons have been preached by these missionaries in the lapse of twenty years. How many thousands of addresses have these pious men and women poured into the ears of benighted wanderers from God. And how many thousands of persons have listened to these sermons and private appeals. And those millions of pages—beams of spiritual light—into how many dark minds must they have poured their heavenly radiance; and what a multitude of persons must have learned at least some of those great truths, which are able with the divine blessing, to make men wise unto salvation.

Yet we must not suppose, that even the missionaries can perceive all the influence that they exert upon the multitudes around them; much less, that they can so describe it that others in distant countries can see the whole of it. Much of their influence escapes all human observation; and much of it consists, for a time, in mere modifications of character, rather than in radical changes;—extensive modifications, and therefore important; but slight, and therefore not

* This number is less than that stated in the last survey. Yet there has been no actual diminution of numbers in the schools. More accurate returns may have been received from the Sandwich Islands. Mr. Bingham states, however, in a late letter to his friends in England, that the schools of those favored islands contain not less than 45,000 pupils.

easily perceived; or else so exceedingly gradual, as to be made strongly apparent only by contrasting distant periods. Then it is seen, that the manners of the people have been softened; that their customs have become more humane; that there is less intemperance and contention; that there is more industry and honesty; more regard for right and equity; more order, harmony, and happiness in families. Children in the schools begin to thirst for knowledge. They carry their books into the domestic circle, and read them to their parents and friends. Mind begins to wake up in villages and neighborhoods. Ideas new and strange, but amazingly important, pass from man to man, till thought is roused, and the moral sense, and conscience. Now the missionary perceives that he has not been laboring in vain. He is encouraged. He sows the good seed in hope. He plies all his means with increased faith and diligence. At length he fully gains the understandings and hearts of some, and these are converts to the truth. Now he rejoices over his sheaves, and his patrons at home become apprised of the effects of his labors. They acknowledge, that he no longer labors ineffectually—that he begins to succeed.

But, it should be remembered, that these few converts are no proper measures of his success. They may be only the first fruits of a good harvest. There may be stronger evidences than these of success, in the mass of unconverted minds around. Over these converts he rejoices with a peculiar joy; but, if he be observing and reflecting he may behold more to encourage his hopes for the future, in the extensive preparatory influence, which has gone through the community, and which will be likely, through God's grace, to work out more glorious results.

MISCELLANEOUS.

EXTRACTS FROM THE

JOURNAL OF REV. C. S. STEWART.

The following extracts from the forth-coming Journal of Mr. Stewart, (formerly missionary to the Sandwich Islands) were read by him, from the manuscript, at a recent meeting of the New-York, and Brooklyn Aux. F. M. Society. They contain some very interesting incidents of a visit to the Marquesan and Sandwich Islands in 1829, in the United States ship Vincennes, of which he was chaplain. The Marquesan group consists of three islands, neither of which has yet been blessed with the light of Christianity, viz. Huahunka, Nuuhiva, and Uapou. We select a paragraph or two, from Mr. S's. description of the approach to the first of this group, at which there was no landing, and the feelings excited by it in the heart of a missionary and a Christian. Bearing down for the island (July 27th, 1829), the ship sailed along its southern shore, and passed round to the west side.

As yet we had discovered no sign whatever of inhabitants. Every thing on shore seemed solitary as the desert. Disappointed in this respect, and the night rapidly approaching, we were about to bear away for Nuuhiva, dimly descried far in the west from us, when a high

bluff of rocks directly abreast of the ship, was suddenly crowned with islanders, whose light skins and naked figures were perfectly distinguishable, while the shore rang with loud shouts as they waved streamers of white cloth high on their spears, and tossed their mantles in the air; and having too much sail out, readily to check the way of the ship, we soon shot past, while they scampered along the heights, and over a hill ahead, shouting and whistling with every variety of intonation of voice, and still wildly gesticulating with their hands and arms and waving their tapas over their heads.

We reduced sail as rapidly as possible, and getting at the same time under the lee of the land, our speed was quickly lessened, to an almost insensible progress, and were expecting the party soon to be up with us again, when the figures of others were seen against the sky, hurrying down the face of a rocky promontory just ahead; the hallooing, and beckoning, and waving of streamers, commencing at the same time among them.

The hills behind this bluff rise precipitately, and are beautifully wooded. * * * *

The scene was one of the wildest imaginable, and such as few have it in their power ever to behold. The picturesque beauty of the wooded hills and glen brightly gleaming in the setting sun—the naked figures of the islanders, and their rude and extravagant gestures and vociferations, exhibiting man in the simplest state of his fallen nature, still the unclothed tenant of the forest, and the inhabitant of the cave, could scarce fail in producing a most powerful sensation among those who had never before witnessed any thing of the kind.—And I suspect no one on board was disappointed in the depth of the impression or degree of excitement occasioned by this first scene in the South Seas.

To me, the sight though singularly wild and striking, was not, as you well know, an entire novelty; and strongly associated in my mind as it unavoidably became, with the ignorance, degradation, and thousand miseries which long personal observation has taught me to believe inseparable from such a condition, the excitement I in common felt with my companions, was far from being one of unmingled pleasure.

In the midst of the shouting and apparent importunity for us to land, Capt. Finch ordered the music up, and the moment its full and animated strains reached the shore, the effect on them was most evident—they instantly crouched to the ground in perfect silence, as if under the influence of a charm. Nothing of the kind it is probable ever broke upon their ears before, and well might there have been a mingling of superstition in their minds with the sudden swelling on the breeze of sounds new and seemingly unearthly. As the night was rapidly approaching, there was no time to attempt sending a boat off, and while the band continued to play a succession of airs, the ship was headed for Nuuhiva, and all sail again set. We were soon beyond the reach of their voices: but they were seen, while the shades of the evening gathered round them still, to remain seated on the rocks and under their dark

bowers, as if absorbed in silent wonder and admiration.

This incident of a few rapid moments, became to me the inlet of a thousand recollections and feelings, inducing a melancholy mood. The remembrance of what I once believed and hoped would have been my occupation for life among an untutored race like these—the experience I had known of the contentment, happiness and success that may attend a missionary life; the interruption of all my plans; my present station and object in visiting this group—not to attempt to dissipate the darkness that hangs over its inhabitants, but only to glance at them for a day and see them no more for ever, leaving them in their ignorance and their sins, still to remain unrescued victims to the vices of those who may occasionally visit them—all made me sad.

It is probable that few ships if any, have ever before been so near to this little spot; and to its rude inhabitants our beautiful vessel with her numerous crew in their Sunday dress of uniform whiteness—our floating banners, and our full toned band—must have seemed for the moment, like a vision of brightness from a better world. O that some far happier bark might speedily be seen from their shores, bearing to them that which is no dream nor “cunningly devised fable,” but the wisdom of God and the power of God unto salvation.

VISIT TO THE TAUA OR PROPHET OF THE HAPAS.

The island of Nuu-hiya to which the Vincennes next proceeded, is 30 miles west and much the most important of the three. The Vincennes came to anchor upon its southern shore, when Capt. Finch determined on a visit for the double purpose of observation, and to effect if possible a reconciliation between two hostile tribes, the Taipis and the Hapas, who are constantly at war. Mr. Stewart describes a visit to the Taua or prophet of the Hapas, from which we quote the following passages.

On landing at the little beach skirting the bottom of the basin at Hakapas, we found the place as interesting in its general features as any we had seen; the neatness and massive character of the walls, enclosures of stone, and apparent comfort of the dwellings being quite equal to any thing we had observed even at the glen of Taioa. The stream forming the falls above, winds with rapidity through the middle of the valley, pouring itself into the bay at the east end of the bench. Near its outlet a fleet of fishing boats was drawn up on the bank, and in the midst of them a large war-canoe, similar in its construction to that in which the chiefs at Taioa paid their visit of ceremony to the ship. In addition to the wooden god and the decorations of human hair behind, the scull of a murdered Taipii was lashed on each corner of the platform elevated at the stern, proclaiming the prowess of the victor in past engagements, and designed by their spectral gaze to throw intimidation and terror upon the enemy hardly enough to approach in another conflict. Not having met any thing of the kind before, the unexpectedness of the sight was accompanied by a shock that made us sensible of being in

one of those “dark places of the earth” that are “full of the habitations of cruelty.”

Surrounded by an admiring and joyous crowd, we followed the windings of the stream along a footway by its border to the residence of Tauatini, the Prophet of the Hapas—holding the highest religious, as Pieoo does the highest civil, rank in the tribe. His house is in the centre of the village, on a large low platform beneath the shade of some noble trees. Our approach had probably been communicated previously to landing from the boats, the Taua being in evident preparedness for the interview. He is a tall, slender man, and venerable looking, with high and strongly marked features, and more sedate and dignified expression of countenance and manners than any of his compeers. He received us without rising, seated on the sleeping mats at the farther side of the house, immediately in front of a low entrance. His whole figure was enveloped in a large mantle of snow white tapa or native cloth, over which a smaller one of fine scarlet cassimere fell from his shoulders down the back, both being fastened by one large knot resting on the chest in front. A double roll of fine white tapa encircled his forehead while his hair tied in two close knots was confined on the crown by long bands of the same. There was something strikingly interesting and patriarchal in the whole contour of this personage, predisposing us at once in his favor and inclining us to unusual civility and respect in our approach to him.

Captain Finch, after an interchange of salutations and introduction of the officers in his company, opened the conversation, through an interpreter, by stating the motives leading to his visit—a wish to pay him the same respect he had others of his rank, both friends and foes, and a desire to influence him to peace and friendship with the Taipis; and then entering into a full exposition of his views, urged upon him all the evils and disadvantages of the hostility now existing, and portrayed the benefits of happiness that might be made to result from a state of continued peace.

The Taua listened with serious and close attention and the deepest thought; and when he had concluded, after a few moments of silent deliberation, expressed his cordial approbation of all that had been said with a degree of dignity and intelligence worthy an experienced diplomatist as well as wise and experienced Chieftain. We were all exceedingly pleased with the good sense and deeply serious, though amiable manners exhibited by him, and marked him at once as a general favorite, and decidedly the most respectable islander we had yet seen. There was nothing in his deportment of the childish levity and disposition to be diverted from a subject in discussion by every passing trifle, so characteristic of the untutored native of the South Seas, but an unvarying sobriety and thoughtfulness, becoming the station he holds and the importance of the topics under deliberation.

After a short interview, a distribution of the usual presents was made, and the females of the household were enquired after that they might share in them. They were at an adjoining

ing house, and soon made their appearance, consisting of a wife and four daughters—the youngest about 12, and the eldest 20 years of age; all fair and handsome, and partaking in no common degree, for ladies of Nuu-hiva, of the reserve and dignity of the father. Judging from the complexion merely, they would never have been thought his children, for while scarce darker than a clear brunette themselves, he in every part of his person exposed, was black as a Moor from the effect of tatau.—Their dresses consisted of very full robes of white gathered closely round the person, with bandeaus and turbans of the same, arranged in most becoming taste and gracefulness. The second daughter of 17 or 18 years had a native grace in every movement that proclaimed her, without enquiry, to be the reigning belle of Hapas, if not the leader in the haut ton of the whole island.

A TEMPLE AND SACRIFICE.

The examination of a temple immediately adjoining the dwelling of the Tana, left impressions of deep melancholy at the degradation to which ignorance and superstition, where their power is uncontrolled, subject the mind and passions of man. From the evidences of decay, deeply marked on every thing appertaining to most of the structures of a similar kind previously visited by us, we had insensibly looked upon them rather as the ruins of an idolatrous system whose rites had ceased, and as monuments left by apostate worshippers for the curiosity of the passing voyager, than as piles kept in consecration for the performance of services existing at the passing moment in all the freshness of their deformity; but at this spot we saw and were made to feel that the reign of superstition still holds the minds of the people in a bondage of cruelty and fear.

Like the last place of the kind visited in the glen of Taioa, it is that at which the human victims not eaten are principally offered. A platform of stone twenty feet square and three feet high, so thickly surrounded except in front, by clumps of the Pandanus, as to make the centre a dark entangled bower, marks the spot where the last remains of the immolated are thrown, after having putrified and dissolved before the image of the god to whom they are sacrificed. Directly in front of this thicket, in a deep trough rudely sculptured at one end into a head, gaping hideously, as if to devour all who approach, lay a victim of cruelty, a single mass of putridity, above the surface of which, the green and discolored bones of the skull and chest only were clearly discerned in the momentary glance that could be cast within. Close beside it, the distorted image to which it was an offering, mouldering itself in green decay, reclined against the platform with a helplessness and inanity, sufficient in themselves, it would be thought by an enlightened being, to upbraid with the folly the hands that formed and the minds that could bow down in worship to it.

On the right was a Tupapau, or house of the dead, containing a corpse still affecting the purity of the air, and whose manes may have called for the immolation that had been made; and on the left an altar, with an idol at each

end, before which also were offerings recently presented. Besides fresh cocoanuts and bread-fruit on the pavement, fish and pieces of pork had been hung around, evidently within a few hours, and two dogs killed and dressed as if for eating, but in an offensive state, were suspended before the images, one by the neck on a pole, and the other from a post, in a basket of cocoanut leaves—the whole swarming with flies and throwing out strong odors under the power of the noon-day sun.

Such is a temple at Nuu-hiva in the day of sacrifice! And who, after the sight or even a description of it, will say, "the heathen need not the Gospel of Jesus to make them either wise or happy! that their religion is inoffensive and their sacrifices acceptable in the sight of a pure and righteous God!" Who, with such facts before him can for a moment entertain the belief that the missionary of the cross does more harm than he does good, when in the Providence of God he is made the instrument of razing to the dust such altars of abomination and blood, and of erecting on the ruins humble chapels for adoration and prayer, where the only offering required is the sacrifice "of a broken and contrite heart," and the only victim in atonement for guilt, "the Lamb of God who taketh away the sin of the world!" And how was it possible for me to gaze on such a scene, but in the devoutest prayer that God in mercy to his creatures would speedily prepare the way for an utter overthrow of this system of darkness and of death, and through the preaching of the Gospel of salvation cause himself a pure and glorious Spirit to be worshipped in this very grove, and by this very people, in spirit and in truth!

A few moments here were sufficient to sicken both the body and the soul, and we hastily turned from the revolting spectacle in search of some scene of novelty or beauty to dissipate the impressions forced by it upon the heart.

(To be concluded.)

INFIDELITY IN FRANCE.

We know that, after having had to combat with superstition and hypocrisy, we shall have to encounter in our attempts to spread the Gospel, a new and formidable adversary, infidelity; but it is better to fight with unbelief than hypocrisy; because we better know on what ground we stand. We are still afflicted and alarmed for the future destiny of France, when we consider that after a revolution, in which the hand of God has been plainly manifested, after a deliverance so sudden and signal, there has not appeared in the journals which boast of this great and unlooked for event, nor in the Chambers, nor in fine, through any of the organs of public opinion, any sense of obligation to God the author of their deliverance, any acknowledgment of Divine favor, any expression of gratitude, or any proof that they confide on a higher power than this sublimity world affords. It seems as if they feared to utter the name of God at this memorable crisis, and that the idea of a Providence, which rules and governs every event on earth, is unknown to all those who have concurred to overthrow the empire of superstition and fanaticism, and who,

in various ways, may be considered as the representatives of the sentiment of this nation. There is in this fact, we repeat a manifestation as sorrowful as appalling of the religious indifference, to say nothing more, which characterizes the present generation of our countrymen. There is not perhaps in the whole world another people, who, under similar circumstances, would have presented such a spectacle. To subdue this sad disposition of heart and mind, there is but one weapon the Gospel; the Gospel in its purity, majesty and divine simplicity, the entire Gospel, such as a God of mercy has given to our fallen and condemned race, to raise and save it. We should propose to ourselves like Saint Paul, "not to know any thing among men, save Jesus Christ, and him crucified." It is the preaching of the cross that has regenerated and saved every man's soul that has been regenerated and saved during the last eighteen centuries; the preaching of the cross can alone regenerate, and save the present generation. This preaching we know is "foolishness" to one class and "a stumbling block" to another; but it is "the power of God, and the wisdom of God unto salvation to every one that believeth." Our speech and our preaching should not be with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." The Gospel must not be moulded to the people, but the people to the Gospel. It is not, as says one of our most faithful preachers, that "God is to conform himself to man, but man is to conform himself to God." What a new and extensive career opens to our pastors, to our religious societies, to our Protestant journals, to every one who has at heart the spread of the Gospel and the safety of his fellow creatures. God expects that each one, in the sphere of action which he has allotted him, should faithfully, christianly, and courageously fulfil the vast and responsible duties imposed on him. God turns the total overthrow of political parties to the increase and establishment of the kingdom of grace, and of a living faith in Jesus Christ, "for there is no other name under heaven given amongst men whereby we must be saved."—*N. Y. Obs.*

DR. BEECHER ON CATHOLICISM.

Third Lecture. Text, Mark xiii. 5.—Take heed lest any man deceive you. However much force may have been used to perpetuate error, deception has always been principally relied on. Thus, in the ancient system of paganism, thus in Mahometanism, thus in Popery.—With good words and fair speeches, beguiling the hearts of the simple. In consequence of this proneness to deception, though truth is plain and delightful, the maintenance of it always requires great and constant effort; but error springs up and grows spontaneously. If medical schools were abolished, the country would be overrun with empirics; if there were to be no more men regularly bred to the profession of Law, the race of pettifoggers would never become extinct. Error is a savage lurking about on the twilight borders of the circle illuminated by truth, ready to rush in and take possession, the moment her lamp grows dim.

The lecturer proceeded to discuss some of the erroneous dogmas of Popery. 1st. *The Authority of traditions:* God had never made use of tradition as the means of communicating divine truth, but written revelation; in the Jewish Church, tradition was the corrupter of pure religion.

2d. *Transubstantiation.* But three departments of knowledge to man: the Senses—Reason—Faith. The doctrine of Transubstantiation is contrary to the evidence of the senses, acting within their appropriate sphere, for the Senses perceive no change in the bread and wine after consecration; It is contrary to the evidence of Reason, for she teaches us that ubiquity cannot be a property of matter: It is not a subject of Faith, for the passages of Scripture relied on in its support are plainly figurative, and texts of exactly the same nature are allowed to be figurative by all interpreters, Catholic and Protestant; as where Christ is said to be a Door, a Vine, a Way, &c.

3d. *Supremacy and infallibility of the Pope,* derived by succession from St. Peter. Text principally relied on by papists, Mat. xvi. 18, 19. This text shown to be irrelevant by proving that *rock* signifies *foundation, support and not dominion*; that Peter only shared this honor equally with the other apostles, *built on the foundation of the Apostles and Prophets, &c.*; that Christ forbade all supremacy or imparity among his Apostles; that the authority delegated to Peter was also delegated to each particular Church; that Peter's appropriate sphere of duty was to preach the Gospel to the *Jews*, and not to govern the whole Church; as Paul had the ministry to the Gentiles; that no particular deference was paid to Peter's authority during his life time, for on one occasion of controversy, Peter was obliged to give reasons for his conduct like any other man, and on another, he was severely rebuked by Paul for an error; that it is not certain that Peter ever went to Rome, the evidence rather leaning to the contrary; that the Popes themselves never claimed supremacy till after the year 600; that the general character of the Popes has not been such as to inspire any confidence in their claims to infallibility, having often been notoriously vicious men, and frequently contradicting each other.—Each of these topics was illustrated and enforced by scriptural quotations, historical references, and forcible appeals to common sense; of which we shall not attempt to give a description.—*Bost. Rec. abridged.*

Toward the close of the lecture, the Catholics who were present were addressed as a body, for a few minutes, in a manner eminently calculated to win their respect and good-will. For simplicity of manner, for benevolence of soul, for aptness of illustration, the appeal surpassed any thing of the kind we have ever heard, and must have made a deep impression upon the minds of those to whom it was addressed. The Dr. hailed them as friends and fellow citizens, and said that no man would contend more earnestly for their rights than himself. They enjoyed our civil liberty; and his earnest desire and aim was to give them our religious liberty, and to liberate them from the despotism of a corrupt church and a profligate priesthood.—*Christian Herald.*

INTERNATIONAL UNION OF CHRISTIANS.

What Christian does not feel in his own bosom an echo to the sentiments of kindred love expressed in this extract? It is from the London Christian Observer for November. The two American gentlemen alluded to, are doubtless the Rev. Dr. Milnor of New York, and the Rev. Mr. M'Ilvaine of Brooklyn.

That the true believer would comprehend every inhabitant of earth in his regards, and more particularly in his prayers, is plain in theory, and unquestionable in fact. Whatever, therefore, be the country, the language, the complexion, the peculiarities of man, his very name may be considered as his passport through the Christian world. The barriers of Heathenism, and Mahomedanism, and those of Judaism, also, may prevent personal communication with their respective votaries; but they will never stop the progress of that charity which would gladly cultivate it ever at "the cross of Christ." What, then, can stay the affections of his genuine disciples for those who are separated from them, even by the vast Atlantic?

These thoughts have arisen in my mind from a recent interview with two American Christian brethren, who had just alighted on our shores. Never till then had I beheld them, or even heard their names; and perhaps on this side of the grave I shall see their faces no more. Yet such is the impression which their society has left upon my mind, that I would hope it may not be useless to communicate it to your readers; not for the sake of this particular instance, but for the general sentiment which it involves. First, I have been led to consider that intellectual resemblance which exists between man and man. Had my American brethren and myself been sitting, from the days of childhood, under the same teacher, studying the same subjects, engaged in the same task, and familiarly exchanging our several opinions and judgments, I doubt, if, generally speaking, our minds could have moved in more complete harmony with each other.—And, though I would shun the appearance of flattery, I must be allowed this passing observation; that on every topic which they discussed (especially on those relating to *American statistics*), they exhibited such intellect and information, as could not but command attention. But I must not lose sight of the inference (familiar as in truth it is) which so much occupies my thoughts; namely, that we all have one Maker; who has seen fit so to constitute the human mind, that all the varied individuals of our race have much in common with one another, in their views, their judgment, their conclusions, and in their modes of thought and expression.

Nor did we differ in our occasional references to the truths developed in the Bible. Here I had the happiness to find that we essentially spoke, and even thought the same thing. My friends, both in conversation and in print, concur with their fellow-Christians in other lands, in viewing man in the sacred coloring of Scripture as the inheritor of Adam's guilt and depravity and ruin; and in setting forth Jesus as the crucified, the all-sufficient Saviour. Nor is

the Divine Regenerator of man overlooked by our trans-atlantic brethren. The duty, the object, the success, of Christian missions have an especial share of their notice; while their affections evidently kindle, under the best and highest influence, on behalf of those millions of their countrymen who are yet unhappily ignorant of God and of his Christ. From the depth of my heart, I pray that the Lord may prosper these our companions in labor in the Western world.

I would next trace (and I trust in so doing I neither deceive nor magnify myself) a kindred tone of affection between the individuals now referred to, and the author of these few remarks. Not only did we meet each other with all that freedom and cordiality which it is the office of Christianity to inspire, but (such assuredly was my own impression) we had one common pulse of, at least, sincere love to our exalted Saviour. Accordingly, my spirit testifies that we had alike been taught by his Spirit to love one another. What passed in their bosoms I will not undertake to say. But I dare affirm, that in my own there was a strong sense of attachment to them as Christian brethren; a deep interest in their temporal, and still more in their spiritual welfare; and an indelible feeling of regret that the circumstances of our respective lots would probably forbid in this world another personal communication. Here it was my consolation to look up to that country where each true Christian shall at length dwell with his Redeemer, and where "the communion of saints" shall be without interruption, without end.

And does not that congeniality of feeling which characterizes the true followers of Christ, whether resident in Great Britain or in America, lay us under a strong obligation to pray for the welfare of one another, and for the continuance of peace and good-will between the two countries? And I would bind it upon myself, and on all my fellow-countrymen, to pray to the God of peace, that no thirst for extended empire, no "love of money," no feeling of jealousy or rivalry, no political misconstruction of their respective views and measures, may ever again produce those hostilities which once pressed, as a mutual curse, on the people of the United States and this country. Be this our only contest; which country, in proportion to her means, shall bring most glory to the Saviour by invading the empire of Satan, and by delivering, through Divine grace, its deluded subjects into the glorious, the eternal liberty of the sons of God." Such a contest will be worthy the Christian name; and will prove, not only a bond of union in this lower world, but also a preparation for the eternal occupations of the upper.

"Striving, each in rapture lost,
Which shall laud the Saviour most."

From the (Ohio) Observer and Telegraph.

INFANT SCHOOLS—No. III.

Peculiarities of the System.

Taking the general views of Wilderspin as a standard, it will be readily perceived, from what has been already advanced, that the prominent

features of Infant Schools, are the following:—

1. That they are,—what indeed the name implies,—schools for very young children.

2. That the primary subjects of instruction are mainly, *matters of fact*.

3. That *class-books* are but little used.

4. Consequently, that, in these schools, *the teacher is every thing*.—I promise, in this number to make a few remarks on some or all of these distinctive features.

1. They are schools for very young children;—(usually from the age of two years to that of seven.)—Whatever may be true of the city schools, those in most of our country towns and villages may be properly considered as *preparatory* to the primary district schools. They are to these what our academies are to the Colleges and Universities; except that, in the latter case, there is more perfect correspondence in the branches taught than in the former. The academical scholar is prepared for college by the same kind of training, and by reading the same kind of classics, to which he is to be accustomed in the higher institution. The “infant” is prepared for the district school not more by learning the arbitrary signs of sounds, and the other elements of literature and science, than by learning to notice, to think, to feel right, to act in concert with others, to conduct according to rule;—in fine, by learning (what is not always learned in the higher literary institutions) to be a good member of the commonwealth of which he is soon to make a constituent part.

2. The primary subjects of instruction—not the ultimate ones—are matters of fact. ‘A child,’ says Wilderspin, ‘can generally learn facts as fast as an adult.’ The correctness of the assertion is obvious. This kind of knowledge depends mainly on the perfection of the senses, the quickness of the perceptive powers, and the readiness and strength of the memory—faculties which are peculiarly characteristic of the young. And the same child whose attention cannot be kept three minutes on a strain of abstract reasoning, will listen for hours to a narration of facts, and detail them all accurately to his mates perhaps a month afterwards. True we wish ultimately to give him the power of reasoning and attending to subjects purely abstract. But to require or expect this of him at first is to reverse the order of nature; it is like requiring him to conquer in the race, when as yet he has scarcely strength to walk.

3. Text-books, or class-books of any kind are little used. It is easily perceived that the physical or bodily part of the process needs no books. The children can march, and wheel, and rise, and sit, and clap, and, in fine, exercise every joint and muscle of the corporeal frame, without books. The fact is almost equally evident with regard to their moral culture. This appears to have constituted a great portion of the public education of children among the ancient Persians. And Xenophon informs us, that their masters taught them morals *practically and experimentally*. The children even had their little courts of justice, and decided their law cases, and brought in their civil and criminal suits with at least as much reason

as many of our older children do; and an erroneous decision of the judge was sure to procure him a whipping from his master; and for theft, robbery, deceit, defamation, disrespect, intemperance, and especially ingratitude, these children were punished severely. Now it is evident that a lesson on any branch of morality learnt experimentally, will be remembered longer than many learnt from books. And even those divine principles which stand connected with the immortal destiny of man, may be best acquired, perhaps, by familiar representations and explanations, especially by children. It was thus that their divine author himself was wont to teach—by stories and by facts. Indeed Christianity has been appropriately styled a religion of facts. As to intellectual culture, Pestalozzi succeeded as well, perhaps, as any teacher has done, in carrying his youthful pupils through the higher branches of the Mathematics as well as experimental Philosophy; and he used no text-books. Not that I would at all depreciate their use, when the mind shall have arrived at a sufficient degree of strength and discipline, to employ itself, profitably. And what can be better adapted to strengthen the mind of a young child—or in other words to enable him to fix his attention on a single point longer or shorter at pleasure—than to call in the aid of seeing, and hearing, and sympathetic feeling, by presenting a visible object to his view and that of his fellows at the same time, accompanied with lively and animated illustrations by the voice of the teacher? Indeed this method of teaching is by no means new in its application to individual children.—Every faithful parent knows it. The mother of the celebrated Dr. Doddridge knew and practised it, when she taught her little son sacred history by means of the ornamented Dutch tiles in her fireplace.

4. In this system the teacher is every thing. Whether our common schools are at all benefited or not by ignorant and indolent masters and mistresses, certainly these cannot be. The moment the instructress ceases to ply her little charge in their proper business, that moment all useful improvement stops;—as certainly as the machinery of a mill, when the water ceases to flow. “I am your dictionary”—says Mr. Hamilton to his French class;—“I am your dictionary, and your grammar, and your teacher too.” And so is the infant-school teacher, and more than this: She is their *living lesson*;—she is their impelling motive, their example, their comforter, their nurse; in fine, she is all but their real mother.

Hence the importance of proper qualifications in a teacher of an infant school. Especially should she be a good singer, and well acquainted with the routine and management of these schools; possessing a good share of what is sometimes called *tact*, or quickness of inventive powers; of gentleness united with firmness, and sprightliness with affection; and, above all, of an extensive and practical acquaintance with children, and a delight in their society, and love for their present and everlasting happiness.—But these qualifications will be better understood as we proceed. Meanwhile, it may safely be inferred from these few hints, that this is

a peculiar employment; not suited to every one who, with a smattering information, might take a fancy to engage in it,—and who might perhaps be a respectable teacher in some other department.

THEODOSIUS.

TO YOUNG LADIES.

From an address delivered to the young ladies in the Female Academy at Nashville, Tennessee, by the Hon. Mr. Grundy, United States Senator.

In all your associations in life, remember one thing, always prefer the company of the wise and well informed. Of all the vices which prevail in our country, none produce such havoc of human happiness as the prevalence of drunkenness in the male sex.—This makes more female hearts bleed and children cry for bread, than all other vices combined. To remedy this evil, has engaged the anxious solicitude of the greatest and best of men. They have seen its increasing ravages, destroying and putting out the moral atmosphere of our country; hence Temperance Societies have been established, and they have effected much good; your sex can make a radical reform; female power and influence can extirpate this monster from our land, and if on this day, I could enlist you, the 117 daughters of this institution, to engage heartily in this good work, I should believe I had done more for my country's good, than I ever have or shall be able to perform in private or public life. You enquire how can we do such mighty things? The answer is a plain one; treat not as your equal or companion the young man who is addicted to this vice—let no false delicacy restrain you—be bold in doing good. Should you be walking to church or any other place with him, (immaterial what his fortune, standing or family) and discover the tainted, poisonous breath, withdraw your hand from him—should he complain, tell him it is part of your education; that you learned it at the Nashville Female Academy, where you were taught nothing evil.

To those young ladies who have finished their education, and are about to take their final leave of this institution, I wish to make a few additional observations. You have completed your education here, but your mental improvement ought not to cease. You have not received an education for the purpose of going home and forgetting what you have learned, and this will be the case unless you carefully review what you have learned, and extend your knowledge beyond its present limits. To enable you to do this, you must avoid the fashionable mode of wasting time, which is produced by visiting from house to house for the mere purpose of idle amusement and conversation—always remember, that time mispent is treasure thrown away. In your intercourse with the other sex, respect yourselves too much to become the associates of stupid fops, and coxcombs, who devote their whole time to the decoration of their persons, and entirely neglect the cultivation of their minds—these are senseless things, unfit companions for refined, intelligent females.—Cultivate an acquaintance with men of intelligence, men who place higher estimate upon

their minds than upon their persons—from such men you can learn something valuable.

If you discover a young man's breath minted and spiced to disguise and conceal the effects of spirits, put him down as destined for a drunkard, and a hypocrite already—treat him with scorn and contempt. In acting in this way, your mothers, and aged matrons who never hear me, will sustain you, your fathers will applaud you—"the whole moral and religious community will speak out in your behalf, and hail you as the future mothers in Israel." Do not imagine, when you leave this place, that those who have with so much care and anxiety directed your studies will be unmindful of you; their kindest solicitudes will attend you in your future life; and should they learn, that you are practising the precepts they have taught; that you are doing good to all around you; that you are benevolent and charitable, instructing the ignorant, and above all, teaching, as becomes your sex, those who are out of the way, the road that leads to everlasting happiness—then they will exult with joy, and say with modest pride, 'we taught them.'

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 22, 1831.

INDIAN QUESTION AT WASHINGTON.

The Washington correspondent of the N. Y. Observer has the following additional remarks to those published in our last on the state of the Indian rights at the capitol.

Washington, Jan. 7, 1831.

Information received since my last, confirms the opinion then expressed, that were a vote now to be taken in the House of Representatives on the Indian Question, the act of appropriation passed at the last session would be disapproved by a majority larger than that which passed the bill. That majority you will remember, was only five. And of those five some preferred the motion of Mr. Hemphill, requiring that the lands to be given in exchange should be examined by Commissioners appointed for the purpose before any further measure was taken in the premises. The way to the previous question was only opened by the casting vote of the Speaker. On that individual, therefore, rests a most pregnant responsibility. To his God, his conscience, and to the American people he is amenable. Of the will of God in reference to this subject the Bible is the immutable expounder now, and if I misjudge not his wise, just and faithful Providence, will be the practical expounder hereafter. As to his conscience, that is ground where I will not intrude. With regard to the American people, there can be no doubt that an overwhelming majority is on the side of truth and justice. The justice of the conduct of the administration is strikingly set forth by a remark of Ridge. "It would be great kindness, indeed, in the President to set our houses on fire and then tell us to run, or we would be burnt to death!" The Delegation are much gratified by a letter received this week from a gentleman in Vassalboro', Maine, exhorting them to contend earnestly for their rights, and assuring them of multitudinous petitions from that quarter. Probably a general flow of such petitions might excite an earlier attention to the subject, though the friends of the Indians in Congress are not idle. The subject is discussed among other topics in the private meetings of members, and may come up by previous arrange

ment, or may arise on some sudden emergency, which will be met by a proper and powerful influence. The original of the Letter sent by Gen. Dearborn, a copy of which I transmitted to you is in the hands of some of the members and is said to speak very eloquently to their feelings. To feel the "golden chain" is certainly to submit to an *argumentum ad hominem*.

MR. WIRT.

You are aware that the trial (of Judge Peck) was suspended last week in consequence of the arrival of a messenger from Baltimore, announcing to Mr. Wirt the dangerous illness of a child. That child was a young and lovely daughter, scarcely entered the verge of womanhood, now snatched from fond and affectionate parents. The bereaved father had only time to bury his lost one, when he must return to the busy cares of the cause in which he is engaged. A deep solemnity seems to shade the countenance of the distinguished advocate, as he reluctantly re-engages in a case which demands all the powers of his mind; while his heart is doubtless far away from the Senate Chamber. Such are the stern demands of public life, that too often, alas, they interfere even with the high monitions of heaven. Mr. Wirt possesses that attribute which so often accompanies genius—exquisite sensibility. When that is the sensibility of a parent, how touching are its exercises? It has been before tried by the death of a beloved son in a foreign land, whither he had gone in the vain search for health. To the excellence of our holy religion, pre-eminent at such seasons, he is not insensible. Once skeptical on this subject, he has exchanged all his doubts for unwavering belief, and has shown his respect for religion by making its ministers and its books his companions, at intervals of relaxation from the multifarious cares of his profession. In this he is an example for the young men of our country. The house of God is a place where he takes his seat with the humblest of his fellow creatures, to be instructed in the word of eternal life.

MONTHLY CONCERT AT WASHINGTON.

To return to my subject. Two of the Cherokees attended the Monthly Concert at one of our churches this week, on which occasion was read the interesting document of monthly Missionary intelligence from the press of the Home Missionary Society.—That part of it which embraces the description of the present state of the Choctaw nation deeply interested their attention. To the internal evidence of its truth they bore un-quivocal testimony. Of the effects likely to be produced by the Treaty they must be considered adequate judges, and accordingly with the strongest feeling they deprecated similar effects among themselves. Taylor, the oldest of the Delegation offered a fervent prayer, with which those present seemed heartily and joyfully to join. The thought that probably many thousand Christians were praying for them that night kept up their spirits and inspired all with hope.

You will perceive that the Indians, while they put their trust in God alone for success, are resolved to leave no means unimproved, when I inform you, that about the first of last month, it was determined by them in Council that their principal Chief, Ross, should make personal application to the Governor of Georgia, to show cause why a writ of error should not be granted by the Chief Justice of the United States, enjoining on the Governor to suspend the execution of the State laws in certain cases, until their constitutionality should be tried before the proper tribunal. This writ will probably be issued in a few days.

CHOCTAW TREATY.

There is another formidable difficulty. It is not pretended, I believe, that the treaty made with the

Choctaws and either before or about to be before, the Senate, will be sanctioned by that body. Day after day is spent in secret session—the Senators emerge from their conclave with excited countenances and walk hurriedly half the length of the great avenue in little squads, talking with each other intensely, as if some matter of great moment was warm in their hearts,—and so doubtless is the fact. The voice of justice and of prayer has raised them. That voice must be heard. And even if the Indians should be suffered by those now in authority to be deprived of their lands, the nation may yet plead its justification at the bar of Heaven, and wash itself of the stain before the world, by appointing men who will use its power and its treasures to indemnify fourfold those who shall have suffered by their predecessors, if not to reinstate them in their ancient and lawful possessions.

TEMPERANCE AT WASHINGTON.

Since my last, Dr. Edwards has continued his operations in the District, having since his arrival visited Georgetown and Alexandria. He has met with much encouragement. There is no denomination in this region that has taken a more decided stand than the Methodists. They have honorably come out and formally united in new associations on the plan of total abstinence, thus enforcing their good old rule by new measures. Dr. Sewall, Dean of the Medical Faculty of Columbia College, and highly distinguished as a physician among us, is a member of that persuasion, and has assumed a bold and decided stand against all ardent spirits in every form, time, place and circumstances. It should, in his opinion, be entirely banished from the sick room, its last hiding place. He has recently delivered a public address on the subject on the same evening with the Chief Justice (Cranch) of our District Court. They present the peculiarly weighty reasons and reasonings of the bench and medical hall in support of the great opinion which is now taking possession of the public mind. Hundreds of the Methodists have enrolled their names, with their ministers at their head, in the temperance cause. Other denominations, indeed all classes of society, acknowledge the importance of the cause, and the drinking of strong liquors is going out of fashion in the higher circles of the metropolis. I saw no ardent spirits at the grand levee of the President on the first day of the new year, nor were there any at Mr. Adams', to whose house there was a constant flow of company on that day. It will do now for any family in the United States to extirminate the bottle, since in this gay and dissipated place it is getting out of favor of the great. The scarlet-coated gentlemen from the Navy Yard, (otherwise called the marine band,) who entertain the visitors with their annual music on the day of the levee, instead of steeping their melody in raw whiskey, as in former years, only soaked it in strong beer. This may be considered a small fact to be mentioned, but really it is a striking indication of the —I had almost said—resistless energy of the temperance reformation. A short time since their robust appetites would have scorned any potation beneath 'Old Rye,' or stiff Cogniac. The army will be regenerated on this point despite the unbelief of the Secretary of War. The Commander in Chief has his heart more in the matter. Mr. Eaton assured me in private conversation, he should be willing to do what was best for the soldiers, but thought some allowance of spirits would best secure their obedience and efficiency, and their sense of honor, because they might think themselves degraded, if abruptly deprived of their accustomed drink. All this proceeds from a want of light and experience on the subject. These would, as they have done, remove many obstacles, and they will work their way to the highest seats of power.

PETITIONING FOR THE INDIANS.

Among the many papers which come to us, we find but few notices of any thing yet done for the Indians. Their condition is a perilous one, and why does it not prompt more of the humane to step out and act for them. There are writers enough, speakers enough, and good feeling enough. The editors of almost all the papers with whom we exchange are exerting themselves to awake an interest in their behalf. There is no lack, as every one knows, of the necessary information for acting immediately with discretion and wisdom—and certainly no lack of inducement, and entreaties, the most urgent that can be addressed to the heart or conscience, for us to be diligent. Why then is the movement not more prompt? There is evidence from all quarters that the public mind is ripe for it, and yet there is danger that the Indians will profit nothing by all the generous sympathy and solicitude that is felt for them, because it is not uttered in the right place—because it is suffering to kindle, blaze, and go out "under a bushel."

Says "A Plain Countryman," in the N. Y. Observer,—*"I live, Gentlemen, retired from the busy scenes of the world, and know but little of the present movements and opinions, except what I see in the papers. I have seen nothing recently respecting petitions to Congress on this subject, and am anxious to know if the community have retired in silent sorrow from all effort. I for one, cannot be still, and have just experienced the pleasure of signing a memorial to Congress, with most of my neighbors, praying that the President may be instructed to put the laws in execution for the protection of the Cherokees."*

I have all along hoped that justice would prevail. I am perfectly astonished at the letters and reports of the Secretary of War, and the Message of the President. I now see but one way in which the Indians can be preserved under the treaties which have been made for their protection. That is, *the voice of a sovereign people, sounding in the ears of our government, a language that cannot be misunderstood.* I have many neighbors who are friends of the administration, but who think the government bound to protect the Indians, and I know but very few who are not willing to sign a petition in their behalf.

Let petitions be sent from every town in the United States, and signed by every free citizen who is willing to speak in favor of oppressed humanity, and in favor of the laws and treaties of our government. I am sure there are multitudes who are willing and desirous to petition Congress; but who hardly know how to go about it, not feeling competent to write a memorial. Let such talk with their neighbors, and find some one who will write for them. No matter if the petitions are not penned in the most elegant style. Let honest feeling be expressed, and Congress will listen to it. Let efforts be made without a moment's delay."

The Cherokees are very much afraid, says a writer at Washington, that the hope of the Secretary at War will be realized, that the "misconceived philanthropy," as he terms it, which has existed on their behalf will "subside." They most anxiously

wish that this heaven conceived philanthropy may be sustained and increased, until it swell into one universal expression of the will of the people in the constitutional form of petitions to Congress. "Tell your story every day," ye friends of humanity and human rights. Its "truth is great and must prevail." "We hang on public sentiment," said one of the Delegation, "the government of the United States is restrained by the voice of the people."

"We mistake the spirit of our fellow citizens," says the Editor of the Journal of humanity, if "these proceedings, (between Georgia and the U. S. Court in the case of Tassels,) do not call forth, on behalf of Indian Rights and National Faith, those clouds of memorials to Congress, which the loud and urgent appeals of justice and honor have been unable to move."

"It will now be seen that a crisis has come—that the arm of illegitimate power is actually invading liberty and taking life. In the land of his fathers, the Indian, with the arm of foreign, unlawful, and unwelcome power extended over him, listens anxiously for some voice of sympathy—some whisper of hope. Now and then, at distant and dreary intervals, his countenance is lighted up by the news of some solitary memorial in his behalf. But why—WHY is not the nation awake! This din of party!—this hum of business!—this iron and frost of selfishness and sloth!"

A correspondent of the Charleston Observer has the following remarks respecting the acts of the Georgia Legislature concerning the Indians:

"From what I can learn, the intelligence and piety of the State are opposed to any act towards the Indians which can justly be called oppressive. I find a great deal of sympathy in their favor—much more than I had expected. I fear, however, that avarice will bear the sway—for, generally speaking, not the most intelligent and virtuous are selected as the Representatives of the people."

A public meeting was held, we perceive, for providing for a memorial in behalf of the Indians, at Woodbridge, New Jersey, on the 31st inst. Resolutions were passed, a petition framed, and committee appointed to get additional signatures. One of the Resolutions runs—

Resolved, That we sympathize with the Cherokees in their distress, and believe that a majority of the citizens of the United States are with us in opinion, and we believe that the time will come when the government will redeem its pledges and extend a strong protecting hand in their defence.

"A correspondent assures us," says the Editor of the Boston Recorder, "that the article in our last from a 'Clergyman,' to Clergymen, respecting the Indians, was not without effect; as he was himself induced by it immediately to draft and circulate a petition as there recommended, and that he knows ten other Clergymen who have engaged to follow the example."

"A petition in favor of the Cherokees has been sent on to Congress from this city," says the (Hartford) Con. Observer, "signed by a large part of the most respectable of our citizens. We would recommend to the people of every part of the State, to do the same without delay. There is no time to be lost."

MISSIONARY MEETING IN NEW-YORK.

An anniversary meeting of the New York and Brooklyn Society, auxiliary to the American Board, was held on the 10th inst. *G. Lewis, Esq.* President of the Society, in the chair. By the Report of the Treasurer, *W. W. Chester, Esq.* it appeared that the receipts during the past year were \$8,872, of which sum a friend to missions contributed \$3,000.

The meeting was addressed by *Rev. Mr. Stewart, Rev. Dr. Cornelius, of Boston, and Rev. Dr. Cox;* and subscriptions and a collection were then received, amounting to \$2,683.

SCHOOLS IN GREECE.

The *N. Y. Observer* translates from the *Paris Journal des Missions Evangeliques* for October, an interesting letter from *Dr. Korck*, dated *Syra*, August 20th. *Dr. K.* says:—

We have here two schools of Mutual Instruction, and two schools of Elementary Instruction, for both sexes, containing more than 300 children. Many schools have been founded upon the model of our establishment, in different parts of Greece and Turkey, and I rejoice to add, that the Grand Seigneur has contributed to the support of some of them.

Among the wise and enlightened men who deserve the respect and encouragement of those who take an interest in the Greeks, ought to be mentioned the worthy and virtuous *Theophilus Kairos*, formerly professor of chemistry, at *Haivali*. He joins to extensive information and enlarged views of education, great zeal and firmness, and untiring perseverance. For three years he has traversed Greece to receive contributions to enable him to realize a project he has conceived, of founding an orphan house at *Andros*. But he has only obtained 30,000 piastres (\$26,400,) a sum barely sufficient to commence his plan. He designs to give the children literary instruction, putting them out at the same time to useful trades, to enable them to provide for their own support, and render the institution independent of aid from abroad. Those of the pupils who exhibit sufficient capacity, are to be furnished with the means of extending the circle of their studies. If after they leave the establishment, they are prosperous, they obligate themselves to support at their own expenses an orphan at the school. It is unnecessary to add that the Bible will be the basis of the instruction which the young orphans receive. This is the first attempt of the kind which has been made in Greece, and nothing deserves better the attention of the christian philanthropist.

THE STATE OF PUBLIC SCHOOLS IN NEW-YORK.

There are 9,062 school districts in this State. One hundred and ninety new districts have been formed during the year. There are in 8630 districts from which reports have been received, 497,503 children between five and sixteen years of age, and 499,424 scholars have been taught during the year in the common schools of the State; the general average of instruction having been about eight months.

The public money apportioned among the several districts, during the past year, amounts to \$239,713. Of this sum, \$100,000 was paid from the State treasury, the residue from a tax upon the several towns, and from local funds. In addition to the public money, there has been paid to teachers by the inhabitants of the districts \$346,807, making a total of \$586,520 paid for teachers' wages in the common schools of the State.—*Gov. Message.*

MEDICAL COLLEGES IN N. Y. STATE.

The number of students at the College of Physicians and Surgeons in the city of New York, is about 170. The anatomical class is the largest which has assembled for years, and an increase of pupils in every course of instruction is confidently anticipated. The College of Physicians and Surgeons of the Western District has opened the present season with a class of 173 students.—*ib.*

HOUSE OF REFUGE.

The House of Refuge of the city of New York, as a penitentiary which operates at the root, and is instrumental in the prevention of crime, and as having been patronized by the State, is deserving of notice. The building will accommodate two hundred and fifty-two boys, and sixty-eight girls, with separate cells; and has corresponding arrangements for the convenience of its government, the instruction of its inmates, and the care of the sick. There are now in the house one hundred and thirty-seven boys and forty-four girls, nearly all of whom are in a course of instruction in trades. The funds provided by the government are ample for all the purposes of the institution.—*ib.*

HINT TO TEMPERANCE SOCIETIES. *Who do you choose for Officers? The fathers of the town? The wealthy? The men in office? The men whose friends are in office? The literati? The great? The influential?*

All this is very natural, and very common. And when other things are as they should be, it is all very well. No man is to be spurned from the good work, because he is venerable, or wealthy; because he holds office, or is willing to hold it; because he is wise, or witty, or influential. But then, there are other qualifications, which should be regarded as a *sine qua non* in an officer of a temperance society. He should be a real, thorough, active, and consistent friend of the cause. He should know the history and principles of the reformation. He should not be a novice, imagining that he knows all about it, and that nothing new can be learned, devised or said, on the subject. A man who loves popularity, or money, friendship or favor, more than he loves the cause, will make a sorry member, and especially officer of a temperance society. Such a man will always think it "injudicious and premature" to do any thing contrary to his own interest. The greater his talent, the higher his standing, the more extensive his influence, the more will he injure the cause, by trimming it down to his own convenience, and by compromising its high principles when they conflict with his own petty interests. The inefficiency of some temperance societies gives indication that "there is something rotten in Denmark."—*Genius of Temperance.*

TO EDITORS OF RELIGIOUS PERIODICALS.

Sabbath breaking has become so common—threatening the destruction, not only of our religious, but civil privileges—it is very desirable that you should devote a part of your paper, each week, to the Sabbath cause.

Every Christian is called upon to lend his influence to promote the sanctification of the Sabbath; for already great opposition has been excited, and deists and atheists are labor-

ing to cast contempt upon the institution, and banish all reverence for it from the minds of Christians and infidels.

An Agent for the Sabbath Union has just been appointed, and efforts are making to excite, in the minds of ministers, churches, editors, and private Christians, a deeper interest on this subject. And I know of no means by which this object can be accomplished more readily than by opening your columns, publishing something valuable every week, and giving it your constant and undivided support.

This evil increases with the increase of our numbers and the facilities of communication; and thousands and tens of thousands of poor people, employed on our lakes, rivers, canals, great stage roads, and in our large public houses, have no Sabbath privileges; and many of them have told me, with streaming eyes, that they scarcely know when the Sabbath returns. When they have remonstrated against working on this holy day, their consciences have been quieted by being told by their employers, that the works they do are "works of necessity and mercy." O, will you not plead the cause of these injured sons and daughters, who are going on to the judgment without any preparation for the awful scenes which await them? Will you not, with all the energies of your soul, plead the cause of the Sabbath, that God may be honored and souls saved; that the docile ox and submissive horse, borne down with continual labor, may have time to rest their weary limbs "and be refreshed?" For their benefit, as well as for the benefit of man, was the Sabbath made; and this is a strong argument that this institution was designed for all people, in every land and of every name.

If we wish to know what this nation would be without a Sabbath, we have only to look to those nations who keep no Sabbath. And would we make the fearful experiment, let us first make up our minds to bid farewell to liberty and peace, to go blindfolded to the grave, and finally "to awake to shame and everlasting contempt." Those who disregard the Sabbath, are at heart, opposed to the religion of the Bible, and would, were it in their power, blot out every hope of heaven.

Editors are requested to give this an insertion in their papers.

HARMON KINGSBURY, Agent of the S. Union.
New York, Jan. 7, 1831.

SUMMARY.

The Philadelphia Controversy.—Dr. Ely has brought upon himself loads of language, of not the most courteous kind, by proving that the whole controversy is a mere war of words, and that the real difference of opinion between Mr. B. and his accusers is almost nothing. This we think he has proved conclusively, and for doing it he deserves the thanks of all the friends of truth.—*Fl. Chron.*

Be Short.—Respecting long pieces, we would add, that they are seldom copied from our paper, and that we rarely copy such ourselves. Short, comprehensive, practical pieces are those which obtain currency, and go the rounds.—*N. E. Her.*

The Missionary Herald, for the present month, besides the usual intelligence, contains a great mass of information condensed within a small compass, concerning the board itself, its resources and expenditures

during the twenty years of its existence, the number of missionaries employed, the stations occupied, churches gathered, and heathen children brought under instruction.

State Convention in New-York.—There is a prospect of a good attendance next week at Utica, on occasion of the education convention. Oneida co. Lyceum have appointed President Davis and four others as delegates. In Rensselaer co., Professor Eaton and three others. Preparatory measures have been taken in Washington co. on the east, and Niagara at the extreme west.

The Augusta (Georgia) Courier speaking of the impugnation of the Georgia Legislature to Chief Justice Marshall, says: "We should ourselves have preferred a reference, at once, of this question to the only tribunal, that we believe calculated to preserve our State Governments in their proper spheres. We dislike this Turkey Cock disposition in the South to fight any thing that looks red."

A bill has passed the House of Representatives of the United States, without opposition, securing to others the exclusive right of publishing and vending their own productions for 28 years absolutely, and if at the end of that period either the author, or his widow, or any of his children shall be living, for 14 years more—or forty-two years in the whole. It is expected the bill will pass the Senate without difficulty.

A general movement is taking place in England, on the subject of negro slavery. We have never known so many petitions to be sent in, within so short a period, says the Court Journal, upon any one subject, as those which at the date of our last advices crowded the table of parliament, praying for the total abolition of slavery in the British dependencies.

Biblical Repository.—We have just received the first number of this periodical, edited by Prof. Robinson of Andover, and have just room to say that we are delighted with it. It is an honor to the rising literature of our country. More particulars next week.—*Bost. Rec.*

Instructions of the Deaf and Dumb.—Mr. H. P. Peet, late instructor in the American Asylum for the Deaf and Dumb at Hartford, has been appointed Principal of the Institution in this city. It is understood that he is to commence the duties of his office about the close of the present month. From the high estimation in which Mr. P. is held for character and as an accomplished teacher of that unfortunate class of persons, we cannot but regard him as a most valuable acquisition to the Institution.—*N. Y. Adv.*

The Miner's Journal states that a man was brought before a magistrate of that borough a few days ago, on a charge of having attempted to rescue a prisoner from custody. On examination he denied the act of which he was accused, and with awful emphasis "hoped the Almighty would strike him dead if he were guilty." The words were no sooner uttered than he fell down speechless and insensible.

ECCLESIASTICAL RECORD.

On the 29th ult. Rev. Pardon G. Seabury was ordained pastor over the First Church and Society in New-Bedford.

In West Harwich, Mass. 22d ult. Mr. James Sunderland, of Hallowell, Me. was set apart by ordination to the work of an Evangelist.

On the 6th inst. Mr. Isaac Knight, was ordained over the Congregational Church and Society in Chester, N. H. Sermon by Rev. Isaac Scales.

Ordained at Sidney, Me. Thursday 16th ult. Mr. Lemuel Porter, recently of Boston, as pastor over the Baptist Church in that town.

REVIVALS.

The Gambier Observer, an Episcopal paper in Ohio, after some excellent remarks on Revivals in general, communicates the following gratifying intelligence.

It is with no ordinary feelings of gratitude to Almighty God we have to state, that from information recently received, it appears that the blessings here spoken of are at this time the lot of the minister and people of one of the parishes in this diocese, and that in consequence, several have made a public profession of religion, and further additions to their communion are expected; at the coming festival of Christmas—May the seriousness, and the interest which is now felt on the great subject of religion, never abate among them, but may they increase and be diffused, till every heart in the congregation is made obedient to the faith. Much rather would we pray, that it may extend to every parish in the diocese, and that we all may be aroused to work the work of the Lord while it is called to-day.

Extract of a letter from Rev. D. Oliphant of Beverly, Mass. to the publisher of the Recorder.

As many as sixty have hopefully become pious, in my parish, (3d Cong. Soc. in this town) since the latter part of the last spring. Fifty one have been added to my Church since the 1st of Jan. 1830.—14 by letter, the rest by profession. The revival has been unusually, I should think, a silent work. Meetings upon the Sabbath, and at other times have been numerous attended and solemn; and continue to be so. The interest seems in some measure to have declined; but a deep seriousness yet pervades the congregation; and since our annual Fast on the 1st day of the new year, we have felt more encouraged, than for several weeks past.

Sabbath Schools.—A person who superintended a county school, at Hopeville, (N. Y.) for the term of three years, informs us, that during that time, there were more than one hundred hopeful conversions in the school.—*ib.*

Revival at Seneca Falls.—A correspondent says, "There is a revival going on at this village. About twenty hopeful conversions within three weeks."—*ib.*

PROGRESS OF RELIGION IN LOWELL, MASS. A gentleman in Lowell in a letter to his friend in New York city, says: "The showers of Divine Grace which have so long watered this favored spot, have not been altogether withheld during the past year; 107 have during this year been added to the first church; about seventy of them by profession. A few weeks since, a second church was organized as a colony from the first, which then numbered 550. The first church was gathered only four years since with 50 members. The new church commences its existence with 150: and a spacious edifice of stone is now erecting for their use.

Utica, Whitesborough, and Hamilton, N. Y.—We learn by a recent letter from Utica, that very encouraging revivals at these places are

apparent. 10 or 12 were recently baptized in Utica; and much encouragement was afforded for the private and public labors of the gospel minister.—*Chris. Watch.*

Conway, Ashfield, and Buckland, Mass.—A letter of Jan. 3, from Conway, states, that it is a time of deep religious interest in that region. There are encouraging appearances in Conway. Rev. Mr. Pense has recently baptized six, and there are believed to be as many as 30 persons anxiously inquiring, What must we do to be saved? Rev. Mr. Cooley, of Buckland, last Lord's-day in Dec. baptised 15, in Ashfield. Since Mr. Cooley's ordination last June, he has baptized between 75 and 100. We feel, says our correspondent, that the day-spring from on high has visited us.—*ib.*

Revival in Charlestown, Mass.—The Baptist Magazine gives a very pleasing account of a work of grace in this town. The Pastor of the Baptist Church, Rev. Henry Jackson, has added much interest to the statement, by relating some remarkable particulars. The work seemed to begin by a spirit of prayer among the female members of the Church. One was much impressed with the necessity of doing something for the cause of truth, from the fact that a female, Frances Wright, was exerting a powerful influence over men and women, in favor of infidelity. This led to the establishing of a female prayer meeting, to be attended by the unconverted. In these meetings, the first awakenings occurred. Another happy means of exciting religious attention was, the invitation given by the Church to neighboring ministering brethren, to hold a meeting of several days, for preaching, exhortation, prayer, and the visiting of families. This took place on Feb. 23 and continued four days. About 20 ordained ministers were present, and others preparing for the sacred office. A special divine influence attended every meeting. At an inquiry meeting, on the termination of the conference, more than thirty confessed their anxiety for an interest in Christ. The conference and prayer-meetings were much blest. The female prayer-meetings would sometimes have 200 in attendance. The work was marked with great solemnity and devotion, and those who obtained grace seemed to have clear views of the character and offices of Christ. The subjects of the revival were of ages from 14 to 50, but mostly of 20 to 30. One who had long prayed in his family, and was supposed to have been a Christian for more than 12 years, was convinced of his graceless state, and converted to Christ. The Lord's day School participated largely in the grace of God. Among the 51, baptized by Mr. Jackson in the last year, are six teachers and eleven scholars. 18 of the 51 are children of pious parents, 12 are of mothers belonging to the Maternal Society. Baptismal seasons were impressive. The largest number baptized at any one time was 22. About 40 persons united with the Congregational Church. In consequence of the increase of people attending the Baptist Meeting-house, it became necessary to enlarge it. This was done at a cost of \$3500, giving room for 40 new pews, and an increase in the galleries.—*ib.*

From the New York Observer.

FOUR DAYS' MEETING AT TROY.

Mr. Editor—I perceived a notice in your paper of a *Four Days' Meeting* to be held in Troy, commencing on the 17th inst. Having attended that meeting, and felt, as I hope, my soul exhilarated, I send you what I consider a candid view of the whole scene. I should think that Mr. Clark who is laboring with the people in the first church, during Mr. Beman's absence, and the session of that church, judging from their own statements, entered upon that Christian enterprise without at first fully estimating its awful responsibility. Their communion season approached, and they felt an unpreparedness of heart to sit down at the table of their Lord. There had been hopefully some conversions through the space of twenty days, just enough to make them feel their leanness. To recover themselves from this state, and afford them an opportunity to mourn over their barrenness, they put off the communion one Sabbath, and at the same time resolved on a four days' meeting.

They sent out letters inviting ministers and others to come over and help them, and commenced a prayer meeting at day-dawn on Thursday, which was fully attended during the occasion, and was very useful, and is continued since. Thursday evening there was a lecture from one of the brethren who had arrived, and the impression was very solemn. Nothing was yet seen, however, of the special presence of the Holy Ghost. But on Friday morning at the prayer meeting, the church seemed to be waking to the awful responsibility of having called such a meeting, and the dreadful possibility that God might not appear for their deliverance. And this feeling seemed to pervade the strangers that came in. There were now great searchings of heart, and prayer was made almost in every house where there were professors of religion. The meeting opened with a sermon at 10 A. M. "Prepare to meet thy God O Israel." But the appeal seemed premature. In the afternoon we had a sermon on prayer; and in the evening, on the history of the rich man. It now began to be manifest that there were cases of awakening, and some were animated. But most of the ministers sent to, had not come, and many yet trembled lest their hearts were not prepared for the blessing. Saturday morning at the dawn of day, the session house was nearly filled, and the people of God began to lie down at the feet of Jesus. At 10 A. M. we had a sermon from "My soul cleaveth unto the dust, quicken thou me according to thy word." The interstices of public worship were filled up with prayer, and many from abroad came to have their souls refreshed, and prayed earnestly for the blessing.

We had a sermon in the afternoon from 1st Ps. 1st clause, 5th verse, "Therefore the ungodly shall not stand in the judgment." In the evening again, we had an appeal that was tender and impressive, on the subject of the prodigal son. As this was the season which above any previous one, was sanctioned by the presence of the Holy Ghost, I must depart from simple narration. The preacher came to the spot where

the prodigal resolved to return to his father. Impressed with the apprehension that he must now leave many of his audience behind, he lingered and begged them all to go with him. He plead with the Christians prayed. He plead again, as if his own soul hung on his success. There was the stillness of the grave, and the whole house seemed brought to an awful point of decision. He still plead, and finally begged the people to rise and let him know if they would all go with him. Almost the whole congregation rose, and some that did not, sunk down to the gates of death, to think that they had refused to go to their Father.

The preacher now called upon a brother to pray, that none might stay behind, and the whole congregation was given up into the hands of God. It seemed with many a sealing moment, and some will sing in heaven of this season. After the prayer the preacher went on, and took the prodigal home, and clothed him, and adorned him, and seated him at his Father's table. All who did not bow seemed to carry away with them the impression that soon they should be in want. I bless God for that evening. It gave me new ideas of the work of the Gospel ministry. How honorable to stand and plead for God with the eloquence that his own spirit inspires. The anxious were requested to tarry, and I judged that from 60 to 80 tarried, and among them men of noble standing in society. Now God's people began to have large expectations.

On Sabbath morning the prayer meeting was full, and praise and prayer mingled with the dawning light. We had a sermon in the morning from the words; "O Lord how long shall we cry unto thee and thou wilt not hear." Three individuals from the world and 16 by certificates, if I remember right, were united to the church, while the whole church arose and renewed their covenant. O it was a solemn and impressive spectacle. The communicants filled all the body pews and the side seats to some distance. All seemed happy. We had fellowship with the father and with his son Jesus Christ. In the evening we had two addresses applying the morning sermon to the awakened and the careless.

Monday morning came and God was there.—The prayer meeting was full, and the place was the gate of heaven. We learned that many were giving up their hearts. We had a conference in the morning and in the afternoon a sermon from the words: "Why will ye die." In the evening we had a sermon from the words: "And the last day that great day of the feast," &c. At the close of most of the public exercises we had a meeting for the anxious and we have had great reason to believe that many a wretched sinner has secured eternal life at this meeting. O for such another Penticostal season.

I learn that Tuesday and Wednesday were good days of the son of man, many hoped in Christ, and the people of God were happy. But the best is yet to be told. On Thursday evening of this week, at the close of public worship, there was a great display of mercy, and a multitude came forward to ask the prayers of God's people among whom I recognized

men of high standing till then proud and lofty. Last evening (Friday) the same scene and more yet was renewed. I think it can now be said that God is in Troy in very deed, and hope that all God's people will pray that this work of his spirit may go on.

P. S. I should have said that on Wednesday evening there were from 80 to 90 at the meeting of the anxious, half of them perhaps hoping that they had found the pearl of great price. I was glad to learn that the preachers stated to them at the close of the meeting, that hopes are of little worth till they are seen to be purifying the soul; that the young christian must pass on exercising the christian graces, which were like so many stars dropped in his track, leaving it all illuminated, and which at length we could range and see whether his course was toward heaven.

From the New York Observer.

A WIDOW'S THANKS FOR THE MONTHLY TRACT DISTRIBUTION IN NEW-YORK CITY.

Christian Brethren of the City Tract Society—

Your little messengers of mercy duly come to a widow's door, but it is not to tell you that the "glad tidings" they communicate are news to her, that she now addresses you. No! blessed be God she has long known and loved the Master in whose service you are engaged.

A Tract box has for many years formed part of the furniture of her house, and copies of your tracts with few exceptions have often been placed there, and removed from it to pass into hands in various parts of the world. Yet does she receive with pleasure those you send, and is cheered by the thought that what is familiar to her may go where the glad sound has never yet been heard: they may rouse the careless, alarm the confident, instruct the ignorant, and as in her own case, sometimes they may revive the drooping graces of even believers, and cheer the desolate heart of the widow by pointing to that "rest that remains for the people of God." Go on then, Christian brethren, "Sow your seed in the morning and in the evening withhold not your hand for ye know not which shall prosper, either this or that;" but this you know for Jehovah himself declares it, that "As the rain cometh down from heaven and returneth not thither, but watereth the earth and maketh it to bud, that it may give seed to the sower and bread to the eater; So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace." &c. Isaiah, lv. 9, to the end.

For your further encouragement take the experience of nearly forty years spent imperfectly indeed in the service of the Master. Not one word hath failed of all that he hath promised; from youth to hoary hair he has carried her, and though "Lover and friend he has put far from her, and her acquaintance into darkness," yet "at evening time it is light" with her soul. She still walks about Zion, and goes round about her; marks her bulwarks and considers her palaces; that she may tell it to the genera-

tion following; For this God is our God forever and ever; he will be our guide even unto death.

Accept a widow's mite [\$15] from, she trusts,
A THANKFUL HEART.

OBITUARY.

DIED—In Bridgeport, Conn., on the 3d instant, in the full hope of a glorious immortality, Rebecca, the wife of Rev. Nathaniel Hewitt, pastor of the 2d Congregational church in that place, and daughter of the Hon. James Hillhouse of this city. We copy the following notice from the N. Y. Evangelist.

The object of this obituary notice is not to eulogise the dead; but to urge youthful female professors of religion, to emulate her consistent Christian example.

From her first conversion, at the early age of fourteen or fifteen, she immediately realised that Christ or the world must be relinquished, and that there was no compromising on this point. She could not believe that the path of the Christian and that of the worldling, were two parallel lines, in which the respective travellers could pursue their journey harmoniously together, with scarcely a shade of difference. But she knew that whosoever would truly put on Christ, must strike off at right angles with the opinions, principles, and practices of the world. This she immediately did, and soon incurred the reproach of needless singularity by those who entered the visible church at the same time with herself. The fashionable tea party was relinquished; and though often assembled under the parental roof, no persuasion could induce her to enter the drawing room, and for this urgent reason, she did not think them lawful. When other professors were thus engaged, she would be found leading in a poor and blind female into the lecture room, the conference or private prayer meeting.

In dress, her example was as singular as it was laudable.

It is not remembered by one who knew her well, that she ever altered a garment, or changed a head dress, merely because a change had taken place in the fashion. She would never wear an expensive article of dress, though presented by a near and dear relative. Her love and respect for the donor, did not make her overlook the high responsibilities of a Christian, who had covenanted to do all things to the glory of God.

Youthful female professors! Does life appear to you clothed in all the brilliancy and promise of spring? So it did to her. Do you move in the first circles? So did she. Are you connected with wealth and influence? So was she. Do you ask, "Can the maid forget her ornaments?" She forgot hers. Do you feel that the subject of this brief sketch is such as you cannot imitate? Remember that your Master has said "that he who will not deny himself, and take up his cross and follow me, is not worthy of me."

Permit one who for years enjoyed the privilege of listening to her fervent aspirations in the female prayer meeting, to entreat you to set out in earnest, as she did, for the kingdom of heaven, that like her's, "your rest may be glorious."

In Milford, on the 22d ult. Mrs. Sybil Plumb, wife of Mr. John Plumb, aged 60.

In Oxford, on the 1st Nov. Mrs. Ruth Leavenworth, wife of Mr. Isaac Leavenworth, aged 38.

In Poughkeepsie, N. Y. on the 4th inst. Mrs. Sarah, consort of Clapp Raymond, Esq. aged 64.

In Torrington, on the 31st ult. Major John H. Tuttle, only child of Gen. Uriah Tuttle, aged 29.

POETRY.

The following hymn by the Rev. William Croswell, was sung at the anniversary of the Howard Benevolent Society. It is peculiarly adapted to the objects of the Society,—truly poetic, and religiously sentimental.—*Chris. Watch.*

Lord, lead the way the Saviour went,
By lane and cell obscure,
And let Love's treasures still be spent,
Like His, upon the poor!
Like him, through scenes of deep distress,
Who bore the world's and weight,
We, in their crowded loneliness,
Would seek the desolate.

For Thou hast placed us side by side
In this wide world of ill;
And that Thy followers may be tried,
The poor are with us still.
Meek are all offerings we can make,
Yet Thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward.

THE MISERY OF LONELINESS.

Hast thou no friend to set thy mind abroad?
Good Sense will stagnate. Thoughts shut up want air,
And spoil, like bales unopened to the Sun.
Had Thought been all, sweet Speech had been denied;
Speech, thought's canal! Speech, thought's criterion too!

'Tis thought's Exchange, which, like th' alternate push

Of waves conflicting, breaks the learned scum,
And defecates the student's standing pool.
In Contemplation is his proud resource?
'Tis poor as proud, by converse unsustained.
Rude Thought runs wild in Contemplation's field;
Converse, the menage, breaks it to the bit
Of due restraint; and Emulation's spur
Gives graceful energy, by rivals aw'd.
'Tis Converse qualifies for Solitude,
As exercise for salutary rest.
By that untutor'd, Contemplation raves,
And nature's fool, by Wisdom is undone.

Friendship, the means of Wisdom, richly gives
The precious End, which makes our Wisdom wise.
Nature, in zeal for human amity,
Denies, or damps, an Undivided joy;
Joy is an import: Joy is an exchange;
Joy flies Monopolists: it calls for Two;
Rich fruit! Heaven-planted! never pluckt by One.
Needful auxiliars are our friends, to give
To Social man true relish of himself.
Full on ourselves, descending in a line,
Pleasure's bright beam is feeble in delight:
Delight intense is taken by rebound;
Reverberated pleasures fire the breast. YOUNG.

BLACKSTONE ON THE SABBATH.

The following is an extract from Blackstone's Commentaries.

"Profanation of the Lord's day," says Blackstone, "is an offence against God and religion, punished by the municipal law. For besides the notorious indecency and scandal of permitting any secular business being publicly transacted on that day, in a country professing Christianity, and the corruption of morals that usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service in a state considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes; which would otherwise degenerate into a sordid ferocity, and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people, that sense of their duty to God, so necessary to make them good citizens; but which would be worn out and defaced by an unremitted continuance of labor, without any stated times for recalling them to the worship of their Maker."—*Black. Com.*

A gentleman once said to Rev. Moses Browne, who was by no means in affluent circumstances, 'Sir, you have a large family; you have as many children as the patriarch Jacob.' 'True,' answered the divine, 'and I have Jacob's God to provide for them.'

NOTICES.

The monthly meeting of the New-Haven city Temperance Society, will be holden at the basement story of the Third Church, on Monday evening.

It will be recollected that a question is discussed at each monthly meeting, and that the discussion is public.

The question for Monday evening is,

"Is it consistent with the interests of the cause of Temperance, to use wine as a beverage, and if so, under what restrictions?"

SABBATH SCHOOLS IN THE VALLEY OF THE MISSISSIPPI!!

Subscribers to New-Haven, are reminded that a payment of one half of their subscriptions became due on the 1st. inst. It would save some trouble in collecting, if those persons who should not be called upon, would hand in their subscriptions to A. Townsend, Jun. at the New-Haven Bank.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 20, 1831.

George W. Gorton, L. B. Viles, Robert Bedney, Samuel Eells, Chester Hayden, J. Hathaway, Thos. O. H. Croswell, David Penfield.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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